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Dalit Subaltern : Revolutionary Literature in India

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Abstracts:
The concept of caste /Dalit ,as well as the literature created by Dalits in India, has been thoroughly examined in this paper. Dalits have written a diverse range of literary works based on their own personal experiences. The experiences of being a Dalit has inspired them to represent their inhuman situation ,which is exacerbated by India's infamous caste system, which has existed for centuries. The beginning of the caste system with beginning of Hindu religious theology, where in India are there stratification/Savarnas among Hindu communities. The Dalits are on the fourth rung of the social ladder . as a Dalit , they are treated even worse ,as if they were an animal . they have been denied their basic human rights and the dignity to live as human beings for many years, they have been subjected to various forms of humiliation, torture, and slavery, and they have been denied the right to live. This long standing denial has caused India's Dalit community to vent their anguish and sense of powerlessness via various forms of writing. They have spoken out against the harsh Hindu caste system that continues to oppress them in all aspects of life through their micronarratives.

Key words : Shudra ,untouchable ,subaltern, Dalit, Varna

India's Caste System

" In that country the laws of religion the law of land and the laws of honor are all united and consolidated in one , and bind a man eternally to the rules of what is called his caste."

The caste system is very much identical with the idea of India, according to Edmund Burke's comment. India has a reputation for being the most divided society in human history. According to Rigveda there are four Varsnas like Brahman, Kshatriya ,Vaishya and Shudra, Atishudra. certain religious sacredness supports this dividing structure based on the infamous caste system. THE social conceptions of 'purity' and defilement underpin this theological sanctity.(kumar110-115)

Untouchables , who have been identified as ati shudras, Chandal's ,Panchames, namshudras ,depressed class, and scheduled caste at various points in Indian society's history , continues to bear the stigma of untouchability, despite the fact that caste discrimination is a serious offence under the law ,according to the Indian constitution.as is customary , the Dalits are socially marginalized, economically Backward , and politically impotent .

Mahtma Phule and Dr. B.r. Ambedkar Pioneer of Dalit literature

Jyotiba Phule's literary consciousness and Dr.Ambedkar's Anti- caste crusade sparked the literary revolution. Phule was born in to the Mali community of Maharashtra .As a Dalit he was subjected to heinous discrimination throughout his life. Since he was a child after being discriminated against and realizing that caste is never ending process of dehumanizing the lower caste , he resolved to educate himself , which led him to become a social reformer ,in particular ,a symbol for Dalit rights. Trintiy Ratna and Gulam Giri were written by Phule.

As a Dalit , Dr.B.R.Ambedkar too faced discrimination .he toiled and strove to obtain an education ,and even managed to obtain higher education in foreign countries , which ultimately

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made him aware of the dangerous consequences of the brutal caste system. He truly brought a revolution in the history of India's anti caste movement. His tireless efforts were rewarded with the title of "the father of Indian constitution". He was successful in getting anti caste legislation and constitution provisions passed. His wide range of literary works , which brought ultimate consciousness to the lower caste Dalits. He wrote books such as Annihilation of caste , Buddha his dhamma , and Who were the Shudras ?(1966), the Untouchables :who who were they ? and why they become untouchables ? and so on.

Dalit literature

Dalit literature is inextricably linked to other minor liberation movements. before delving into the literature's numerous thematic issues and dimensions. It is necessary to examine briefly the many components of the Indian caste system, notably the historical origins of many rebellious movements and their implications in Indian culture, which were organized in a chronological order to eliminate the caste system. It is also vital to explore the many circumstances that contributed to the birth of Literature and, ultimately, Dalit autobiography as an unique literary genre.

Revolution of Dalit literature

Prof. Waman Nimbalkar states that " Dalit literature represents the collective consciousness of social ,political, economic and racial discrimination suffered by the Dalits for hundreds of years. This suffering is due to the age old 'varna' system envisaged by Manu that created caste based hierarchy in Hindu society forcing the lower caste people to undergo humiliation and exploitation at the upper caste hands. So basically Dalit literature contains seeds of rebellion against these age old evil practices"

Dalit literature was created in the modern age. Through mahatma Phule and Dr. Bhimrao Ambedkar's legacies. Dalit literature flourished in Maharashtra later on in other states of India. The political consciousness was further consolidated by rise of other writers such as Baburao Bagul , Shankarrao Kharat , who were already producing literature in the 1960s. Dalit youth found inspiration from black panther party and afro American black literature.

Since the 1970s , a large number of Dalit poets and authors have published poetry , short stories ,novels and autobiographies dealing with the issues such as caste ,identity ,poverty ,untouchability and revolt. subaltern communities are now employing the historically denied weapon of literacy expose the conditions in which they have lived ,as well as directly defying the Hindu social orders Sub human position place on them. Dalit Subaltern questioned the pre dominance of mainstream literature, which they referred to Hindu as Hindu literature .(bala38)

Poetry of Dalits Literature

A New generation of Dalit of Dalit poetry has emerged as protest or rebellion against restrictive customary limitations.one of the most important genre of Dalit resistance Literature. The Method of poetry sprang from poets sorrow , which can be heard and felt . They've defied caste Moneyocracy through their poetry. They've described their injuries and insults , as well as their labor . As Arjun Dangle writes his poetry 'revolution' portraying the horrible punishments meted out to him , one can almost sense the sorrow pouring from Dalits in virtually every line .

In early Dalit poetry , Narayan Surve was a well known poet " Maze Vidyapith" was his most famous poem. Other poets include Keshav Meshram's 'Uttkhanan' Excavation , Daya Pawar 'Kondwada' suffocating enclosure, Namdev Dhasal 'Golpitha' the red light zone and Modern Dalit poet Meena Kandasamy critical acclaimed poetry touch.

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Dalit Fictions

The genre of fiction is included in Dalit literature , as Dalits acquire prominence in raising their voices against the upper castes brutal treatment , they begin to adopt genres of literature like fictions and short stories . the god of small things by Arundhati Roy . Mulkraj Annad is one of the non Dalits writes who has began to represent the Dalits suffering life. Untouchable and Collie were written by Annad. In untouchable , he portrays bhakas life as a victim of inhuman practice of manual scavenging .

Dalit Autobiographies

The main genre of Dalit literature is autobiography. Much of the , Dalit writings are fundamentally autobiographical because Dalit writers have produced , literatures based on their own life experiences of humiliation, degradation and inhuman treatment. In recounting their experiences, they mainly adopted the autobiographical mode of storytelling . In all their writings, they have in common true confessional experiences. In general, Dalit writers do not register their protest against a particular group but weave their struggle against the social caste system and the government, which keeps them in debauchery and destitution. In other words, the bedrock of the dynamism of Dalit Culture is the thirst for identity that they try to build in autobiographies. Like the men, , Dalit women also wrote their autobiographies, but in fewer numbers.The limitations of the autobiographies of Dalit women , are as follows: their autobiographies are not always translated into English by other , regional languages; women's voices remain anonymous and faceless in patriarchal society . It is only recently that some autobiographies of Dalit women have been translated into English . Below are some of the Dalit literary works, written by Dalit Men and Women , or in English or available in English translation, are discussed in the following sections.

Daya Pawar's *Baluta* :

Balut, by the Marathi poet Daya Pawar, was one of the first Dalit autobiographies to be published, causing a stir not only because of its unvarnished depiction of the caste system's pervasive cruelity , but also because of the Pawar's extraordinary candor in writing about himself , his family and community , as well as politics at the time. Balut is a triumph of social commentary , Storey telling , and self reflection set in rural Maharashtra-in the Maharwada , the area designated in each village for the Mahar's so that they would not 'pollute' the main village and in Mumbai of the 1940s and 1950s its chawls, slum,brotels,and gambling dens where the poor and outcaste found ways to make living.

For the first time , jerry pinto's superb translation introduces this masterpiece of Indian literature to English -language audiences. Its account of how brutally the human spirit can be broken , and how fiercely it can claw its way out of the darkest depths , over forty years after it was originally published , Continues to shock and stound.

Laxman Gaikwad's *Branded (Uchalya)*

The branded was first written in Marathi and afterwards translated to English to reach a wider audience. Uchalya is an autobiography in which Laxman Gaikwad recounts his memories from childhood to adulthood. He was born from criminal tribe in Maharashtra , India. under the tribal act of India, the British labelled the uchalya tribe as a criminal tribe .

Laxman Mane's Upara

First published in 1984 in Marathi, Laxman Mane's Upara offers a comprehensive account of the writer's life struggle against the repressive caste system. In this autobiography, although the protagonist was able to get an education, he was unable to fulfill his dream of getting a job in the government. It makes the story even more different. Mane was the first

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person from the Kaikadi community to graduate. His community viewed education as aThat's why, as Mane struggled to educate himself, the community imposed a social boycott on his family. Later, Mane couldn't fulfill his dream of moving to the same place after even getting a stable job. So Mane faced two challenges: his own community and the upper caste opposed his attempts (Kumar 179-198).

Sumitra bhave's *Pan onFire*

In her autobiography telling story of eight girls.They come from different family backgrounds and have differences in age, education, profession, religion, appearance, caste, taste, choice and even life experience. But they share the habit of living in a Bombay slum, and in a sense they all represent slum culture. Many of them do not belong to Bombay. Thus, the life experiences of thesethe women have a predominantly urban and metropolitan style and accounts show how they deal with caste discrimination even in such urban or metropolitan spaces (Kumar 221).

Omprakash Valmiki's Joothan: A Dalit's Life

The constant humiliation and degradation on the part of the teachers and students of the upper castes during his school and university life could not prevent him from studying.His determination and hard work ultimately earned him the honor of being the first college graduate in his community and also the first person to land a government job. In his autobiography, he boldly writes about how his family survived on food donated by the upper castes until he got the government job. Even though he got the job, his family may not have chosen the traditional garbage collection duties, but Valmiki, as a conscious Dalit, never felt liberated. It was painful to see his Dalit colleagues obeying the same degraded traditional duties.By composing his autobiography, Valmiki is thus rendering a great service to the upliftment of his community (Kumar 197).

Conclusion To conclude, the paper offers with the subject associated with the emergence of Dalit Literature and its presence in area of rising New Literatures in India. To define, Dalit Literature essentially portrays the rigors and hardships, humiliations, exploitations, ache and sufferings, dehumanization, scorn, and poverty confronted through Dalits for centuries. The Dalit writers are decided to benefit self-recognize and identity. Today, Dalit Literature consists of numerous issues. Many writers enhance gender, class, non secular issues. They even write approximately the inner conflicts of the Dalit communities. More and greater Dalit Literature is being translated into English and it's miles gaining extensive exposure and being added as route in lots of universities. By the entry of Dalit Literature into academia, the Dalits are more and more gaining inexpensive and political mileage. The Dalit writers are growing their personal literary basis with ideological and political recognition. Therefore, it's miles turning into a brand new and special flow of Indian literature which may be taken into consideration as New Literatures due to subaltern perspective.

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